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THE DIVINE DISCIPLINE OF GITA

(For Daily Study and Recitation)

One who is disciplined
in food and recreation,
and who has disciplined —
activity in working,
and is moderate in
[illegible]p and wakefulness,
[illegible]longs karma-yoga
[illegible]misery.
[illegible]eshwar Shrikrishna

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कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

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पुस्तकालय

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THE DIVINE DISCIPLINE OF GITA

(For Daily Study and Recitation)

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गुरुकुल कांगड़ी विश्वविद्यालय

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THE DIVINE DISCIPLINE

** GITA GUIDES IN DISCIPLINE OF KARMA-YOGA, KARMA-YAGYA AND LOK-SANGRAH.

* GITA BELIEVES IN APARIGRAH, SAMATV YOGA, YOGAH-KARMASU-KAUSHALAM.

* KARMA-YAGYA IS THE DHARMA OF ALL THE GUILDS. ALL THE OCCU-- PATIONAL GROUPS SHOULD PERFORM EFFICIENTLY THE DUTY ASSIGNED TO THEM.

* ALL THE OCCUPATIONAL GUILDS SHOULD COMBINE FOR THE PROS-PERITY AND PERFECTION OF ALL.

* THE DISCIPLINE IN EVERY SPHERE LEADS TO PERFECTION. DISCIPLINE OF INDIVIDUAL IS YOGA. DISCIPLINE OF SOCIETY IS KARMA-YAGYA. DISCIPLINE BANS ALL MISERY.

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SWĀDHYĀYA

** FOR STUDY & RECITATION FIXED DATES ARE GIVEN ON DIFFERENT PAGES. (*sign ** indicates groups*)

* BY KEEPING THE RIGHT SCHEDULE OF STUDY, ONE DEVELOPES THE RIGHT ATTITUDE TOWARDS LIFE.

THE SWADHYAYA IS A BLISS IN ITSELF.

** GITA GUIDES YOU TO PERFECTION.

THE LIFE IS ALWAYS A STRUGGLE. ADMITTING DEFEAT IS DEATH. THERE IS NO OTHER DEATH.

OM-TAT-SAT

** *GLOSSARY OF SANSKRIT— WORDS ON THE LAST PAGE 36.*

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** In Kurukshaetra, the holy field,
assembled and ready to fight;
my sons and the Pāṅdavās,
what did they do, Sanjaya. (01)

** Seeing the army of Pāndavās —
arrayed, Duryodhana then
approached Guru Drona,
and remarked: (02)

* Unlimited is our army
defended by Bhīshma;
while limited is their army
defended by Bhīma. (10)

** Arjuna, seeing in the two armies
all his kinsmen arrayed;
filled with utmost compassion
smitten with grief, spoke thus:(27-28)

* I wish no victory, Krishna
nor kingdom nor joys,
Of what use to us is kingdom,'
of what use enjoyments or life. (32)

** *Daily-Study or Recitation Date* 1-15

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* For whose sake we desire—
kingdom, enjoyments and happiness,
they all are drawn up here in battle
ready to sacrifice their life and everything (33)

* If me un-resisting, weaponless;
the Kauravās' with weapons in their hands
should slay in battle
that would be better for me. (46)

* Thus expressing grief
Arjuna, the great warrior,
said to Krishna; 'I will not fight'
and was silent. (9)

** There amidst the two armies
as Arjuna felt utterly shocked,
to him spoke Lord Krishna
with smiling grace, these words: (10)

* The beginnings of things are un-manifest,
manifest their middles, son of Bharata,
un-manifest again their ends.
Why mourn about this ? (28)

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* Also, having regard for thine duty
thou should not grieve,
for better job than a fight for duty--
exists not for a warrior. (31)

* Either slain, thou shall gain heaven
or conquering, thou enjoy the earth.
Therefore arise, 'Son of Kunti'
unto the battle, with a firm resolve. (37)

** Holding pleasure and pain alike
gain and loss; victory and defeat,
gird thyself for the battle.
Thus thou shall not get evil. (38)

* On action alone be thy interest,
never on its fruits.
Let not the fruits of action be thy motive,
nor be thy attachment to in-action. (47)

* Being above all desires
he who moves free from longing;
without selfish interest and egoism,
he finds peace and equanimity.(71)

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** Except action for the purpose of Yagya—
this world is bound by action.
Action, therefore, 'Son of Kunti'—
perform thou, free from attachment. (09)

* Creating creatures alongwith Yagya
Prajāpati, the creator said :
By this ye have all the prosperity,
let this be your 'Kamadhaenu'. (10)

* With this, prosper ye the 'Nature-gods'
and let the 'Nature-gods' prosper you;
thus prospering one another,
ye shall attain the highest welfare. (11)

* Prospered by 'Karma-Yagya', the 'gods'—
will give desired enjoyments to you.
Without giving back to them their gifts
one who enjoys, is nothing but a thief. (12)

* Good men who eat the remains of 'Yagya'
are freed from all sins,
but those wicked men eat evil
who cook for their own selfish sake. (13)

** *Daily-Study or Recitation Date. 2-76*

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** Beings originate from food,
from the 'rain-god' comes the food,
from yagyạ comes the rain
and yagyạ comes up from action. (14)

* Action arises from Brahmạ,
and Brahmạ, from the Imperishable.
Therefore the Universal Brahmạ
eternally dwells in Karmạ-Yagyạ. (15)

* The wheel of Karmạ-Yagyạ thus in motion—
who do not keep turning in this world;
malignant, delighting in the senses
they live in vain, 'Brave Pārthạ'. (16)

* Ever un-attached
thou perform action that must be done.
By performing action without attachment,
man attains the highest. (19)

* Only through action, perfection—
was attained by Janakạ and others.
Also having regard for unity and uplift—
of the world, thou set an example. (20)

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** The offering is Brahmạ, Brahmạ the oblation—
in the fire of Brahmạ, it is poured by Brahmạ.
The 'Karmạ-Yogi', with Brahmạ his goal,
concentrates on the action that is Brahmạ. (24)

* Some karmạ-yogīs offer their actions
as yagyạ to the 'nature-gods'.
In the fire of Brahmạ, others offer up—
yagyạ by the yagyạ itself. (25)

* The sense objects of hearing—
others offer up in the fire of restraint.
The sense objects of sound—
others offer up in the fire of the senses. (26)

* 'Yagyās' include substance and austerities
and there are 'yagyās' with discipline.
There are 'yagyās' with study of 'Sacred-Word',
and 'yagyās' with knowledge by men of duty. (28)

* Others regulate their food, and offer up—
the life breaths, in the life breaths.
All these know what 'karmạ-yagyạ' is,
and their sins are destroyed by 'karmạ-yagyạ'. (30)

** *Daily-Study or Recitation Date. 3-17*

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* Those who eat the nectar of the leavings—
of 'karma-yagya', go to the eternal Brahma;
not even this world is for a person—
without 'yagya', how then the next, Arjuna! (31)

* Thus many kinds of 'yagyās'
are spread out in maintenance of the world,
know, that they all come up from action,
knowing this thou shall be enlightened. (32)

** Better than 'yagya' of substance
is the 'yagya' of knowledge, Arjuna.
All action, 'Brave Pārtha' !
is completely ended in knowledge. (33)

* Learn the wisdom by obeisance,
by questioning and by serving the learned.
The wise who know the truth
will teach thee the right knowledge. (34)

* Knowing which, not again, bewilderment—
in this manner shall thou suffer, Pārtha !
Whereby all beings without exception
thou shall see in thyself, and also in Me. (35)

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** The disciplined man, being above the—
fruit of action, attains abiding peace.
The un-disciplined is ever bound—
due to his desire to the fruit of action. (12)

* Neither agency nor actions—
of the people, does the Lord manipulate
nor He joins actions with their fruits.
Inherent nature operates in all this. (14)

* The Lord does not receive any one's sin,
nor yet good deeds of any one.
Knowledge is obscured by ignorance;
by that creatures are deluded. (15)

* But, if by knowledge, that ignorance—
of men's souls is destroyed,
their knowledge like the sun
illumines that Highest. (16)

* In a Brāhmin endowed with learning,
in a cow and an elephant,
and in a mere dog, and an outcaste,
the wise see the same soul. (18)

** Daily-Study or Recitation Date. 4-18

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** Not interested in the fruit of action,
who does action that is required by duty,
he has both renunciation and discipline-in-work.
Not he, who burns no fires and does no acts (01)

* One should lift up the self by the self,
and should not let the self down;
for the self is the self's only friend,
and the self is the self's only enemy. (05)

* The self is a friend to that self
by whom the very self is possessed
but to him that does not possess the self,
in enmity will abide his very self. (06)

* Who is disciplined in food and recreation,
and who has disciplined activity in working,
and is moderate in both sleep and wakefulness
to him belongs 'karma-yoga' that bans misery.(17)

* Himself as in all beings,
and all beings in himself,
sees he, whose self is fixed in 'yoga',
who sees the same soul in all beings. (29)

** *Daily-Study or Recitation Date.* 5-19

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** Who sees Me in all,
and sees all in Me
for him I am not lost,
and he is not lost for Me. (30)

* Me as abiding in all beings,
who reveres with belief in one-ness,
though abiding in any possible condition,
that disciplined man, abides in Me. (31)

* By comparison with himself, in all beings—
who sees with the same regard,
whether it be pleasure or pain,
he is deemed supreme disciplined man. (32)

* The 'yogi' is higher than man of austerities.
He is higher than man of knowledge,
and is also higher than man of attached action.
Therefore be a 'karma-yogi', Arjuna ! (46)

* Of all men of discipline,
with inner-soul fixed on Me—
one who reveres Me with faith,
him I hold the most disciplined. (47)

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** Earth, water, fire, wind,
ether, mind, and consciousness,
and Ego; thus My Nature
is divided eight-fold. (04)

* This is my lower nature; but other than this—
know my higher nature.
It is the life-soul 'Arjuna, !
by which this world is maintained. (05)

** The seed of all beings am I—
the eternal, be assured, Pārtha.
I am intelligence of the intelligent,
majesty of the majestic am I. (18)

* Might of the mighty am I, too; —
might as is free from desire and passion.
I am desire in creatures, O, 'Best of Bhāratās' !
so far desire is consistent with right-(11)

* Whatsoever forms are of the strand 'goodness',
and forms of the strands 'passion' and 'darkness'
know that they are from Me alone;
but I am not in them; they are in Me. (12)

** *Daily-Study or Recitation Date.* 6-20

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** The un-manifest is called the Imperishable
They call Him the highest goal,
attaining which they return not,
that is My highest abode. (21)

* Within Which all beings exist,
by Which this universe is pervaded,
that is the Supreme Spirit, Pārtha,
to be won by unswerving devotion. (22)

** By Me is pervaded all this universe,
in the form of the un-manifest.
All beings rest in Me,
and I do not rest in them. (04)

* Thinking on me with no other thought
those who wait upon Me,
and are constant in perseverance,
I look to their acquisition and possession. (22)

* Even those who are devotees of other gods,
and worship them permeated with faith,
it is only Me, 'Pārtha', that even they—
worship, though not in the enjoined fashion. (23)

** *Daily-Study or Recitation Date. 7-21*

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* Votaries of the gods go to the gods,
votaries of the ancestors go to the ancestors,
worshipers of goblins go to the goblins,
worshipers of Me come to Me. (25)

* A leaf, a flower, fruit, or water,
who presents to Me with devotion,
that offering of love
I accept from the devout-soul. (26)

** Whatever thou doest, whatever thou eatest,
whatever thou offerest in oblation, or givest,
whatever austerity thou performest, 'Pārtha'
that do as an offering to Me. (27)

* I am the same to all beings,
no one is hateful or dear to Me.
But those who revere Me with devotion,
they are in Me and I too am in them. (29)

* Be Me-minded, devoted to Me;
worshiping Me, pay homage to Me.
Just Me shall thou realise, having thus—
disciplined thyself and fully intent on Me. (34)

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** I am the soul, Arjuna,
that abides in the heart of all beings;
I am the beginning and the middle—
of beings and the very end too. (20)

* Of Vedās I am the 'Sama Veda',
of gods I am Indra
of senses I am the mind
of beings I am the intellect. (22)

* Of great sages I am Bhrigu,
of utterances I am the one-syllable 'OM'
of acts of worship I am the 'Jap-Yagya'
of mountain-ranges the 'Himālaya'. (25)

* Moreover, whatsoever of all beings—
is the seed, that am I, Arjuna.
There is none such as could be without Me—
no being, moving or unmoving. (39)

* Whatever being shows grace
or majesty or vigour,
be thou assured, in every case,
it comes up from a fraction of My glory. (41)

** *Daily-Study or Recitation Date.* 8-22

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** Thousand suns in the sky
if all at once shine,
the light would not be like—
unto the light of that 'Exalted One'. (12)

* The whole world there united,
and divided many-folds,
the son of Pāndava then
beheld in the Lord's figure.

** Without beginning, middle, or end; of infinite—
arms and power, moon and sun as eyes,
I see Thee, Thy face is flaming fire, (19)
Thou illumine whole universe with Thy Radiance.

* Of infinite might, of un-measured power
Thou pervadest all; Thou All.
Homage be to Thee from all sides,
I surrender all to thee, Thou All. (40)

** Doing My work, intent on Me
devoted to Me, free from attachment,
free from enmity to all beings,
one who is so, goes to Me, 'Pāndava-Son' ! (55)

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** Fixing the mind on Me, those who
revere Me with constant discipline,
pervaded with supreme faith—
them I hold to be the most disciplined. (02)

* Restraining the evil-trends of the senses,
with mental attitude alike to all,
delighting in the welfare of all beings,
they attain unto Me. (04)

** Fix thy mind on Me alone.
Make thy consciousness join Me;
and thou shall come to dwell in Me—
hereafter; without any doubt. (08)

* But if to fix thy thought
steadfastly on Me thou art un-able,
then with the discipline of practice
seek to win Me, Dhanaṅjaya. (09)

* If thou find the practice difficult,
be wholly devoted to work for Me.
For My sake performing actions—
thou shall win perfection. (10)

** *Daily-Study or Recitation Date. 9-23*

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* If even this thou art unable to do,
then resorting to My discipline—
controlling thyself, thou follow
the renunciation of the fruit of all actions. (11)

* For knowledge is better than practice
and meditation is superior to knowledge.
Transcending fruit of actions excels meditation.
From renunciation comes peace immediately. (12)

** With love for all beings,
friendly and compassionate,
free from selfishness and I-faculty,
patient and indifferent to pain and pleasure— (13)

* The disciplined man who is always content;
of firm resolve, whose self is controlled;
whose consciousness is fixed on Me,
who is devoted to Me, he is dear to Me. (14)

* Before whom people do not tremble
and who does not tremble before people,
from joy, impatience, fear and agitation—
who is free, he too is dear to Me. (15)

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** Alike in all beings abiding,
the Supreme Lord,
not perishing when they perish,
who sees Him thus, he truly sees. (27)

* For seeing in all
the same Lord
he harms not himself in others by himself,
then he goes to the highest goal. (28)

* By material nature alone
actions are performed altogether,
who sees this and understands
that self is not the doer, he truly sees. (29)

* As, due to its subtleness, the omnipresent—
ether is not stained by other elements;
likewise, abiding in every body—
the self is not stained. (32)

* As the sun alone illumines
this whole world
so the soul' illumines—
the whole field, 'Son of Bhārata' ! (33)

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** 'Goodness','passion', and 'darkness',
the 'Strands' that come up from material nature,
bind in the mortal body—
the immortal soul, 'Great Pāndava'. (5)

* Among these, 'goodness', because it is stainless,
is illuminating and free from disease;
it binds the Soul by attachment to bliss—
and also by attachment to knowledge, 'Pārtha'(06)

* Know that 'passion' is born of desire—
coming up from greed and attachment,
'Son of Kunti', the passion binds—
the embodied soul by attachment to actions (07)

* But know that 'darkness' is born of ignorance—
the deluder of all souls;
to heedlessness, sloth, and sleep
it binds the soul, 'Son of Bhārata' ! (08)

* 'Goodness' causes attachment to bliss,
'passion' to action, 'Son of Bhārata' !
But 'darkness', obscuring knowledge,
causes attachment to heedlessness.

** *Daily-Study or Recitation Date. 10-24*

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** In all the gates of the body,
an illumination appears--
of pure knowledge; when that happens,
know, that 'goodness' is dominant. (11)

* Deed, activity, the undertaking of—
action, unrest, longing,
these are produced, when 'passion'
is dominant, 'Great of Bhāratās' ! (12)

* Un-illumination, and in-activity,
heedlessness, and mere delusion,
these are produced, when 'darkness'—
is dominant, 'Son of Kunti' ! (13)

* Of action well done, they say
the fruit is pure and of 'goodness'.
But the fruit of 'passion' is pain;
the fruit of 'darkness' is ignorance.(16)

* From 'goodness' is born knowledge,
from 'passion' greed is born,
heedlessness and delusion and ignorance
arise from darkness. (17)

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** The splendor that belongs to the sun
which illumines the whole world,
and that which is in the moon and in fire,
know that to be My splendor. (12)

* And entering into the earth,
I maintain all beings by my power;
and I nourish all plants
becoming the juicy Soma. (13)

* Becoming the digestive fire,
dwelling in the body of all living beings,
in union with the upper and nether breaths
I digest their food of all four sorts. (14)

* Since I transcend the perishable
and am higher than the imperishable too,
therefore in the world and the Vedas
I am proclaimed as the Highest Spirit. (18)

* The man who, un-deluded,
thus knows Me as the Supreme Spirit,
he knows all, and devotes himself to Me—
with his whole being, 'Son of Bhārata' ! (19)

विद्याधर स्मृति संग्रह

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** Fearlessness, purity of essence,
steadfastness in the discipline of knowledge,
generosity, control, and 'karma-yagya',
study of Scriptures, austerities, uprightness.(01)

* Harmlessness, truth, no anger,
renunciation, serenity, no backbiting,
compassion towards creatures, no greedy desire,
gentleness, modesty, no fickleness.(02)

* Majesty, patience, fortitude, purity
no violent-hatred, no over-pride,
are the qualities of him that to the—
divine lot is born, 'Son of Bhārata' !(03)

* Hypocrisy, arrogance, false pride,
wrath, and harshness of speech,
and ignorance, are the qualities of him
who is born to the demoniac lot, 'Pārtha' ! (04)

** Both activity and its cessation
demoniac folk know not,
neither purity nor good conduct;
nor truth is found in them. (07)

** *Daily-Study or Recitation Date. 11-25*

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* Clinging to insatiable desires,
filled with hyprocrisy, arrogance, and pride,
through delusion taking up false notions,
they proceed with unclean undertakings. (10)
* They are devoted to limitless care
that lasts until death,
enjoyment of desires is their highest aim—
convinced that lust is every thing (11)
* Bound by hundreds of bonds of longing,
devoted to desire and wrath,
in order to enjoy desires, they seek—
hoarding of wealth by wrong means. (12)
* This have I gained today
this desire I shall get.
Mine is this, and mine also—
this wealth again is going to be. (13)
* Led astray by many fancies,
possessed by the snares of delusions,
intent on the enjoyment of desires,
they fall to a foul hell. (16)

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* Self-conceited, haughty,
full of pride and arrogance of wealth,
they do 'karma-yagya' in name alone,
out of hypocrisy and against the divine law. (17)
* They have taken to egoism, force,
pride, desire, and wrath—
Me in their own and others' bodies hating—
— these envious men. (18)
** There is of hell, the threefold-gate
that ruins the soul; —
'Desire', 'Wrath', and 'Greed'.
Hence one should abandon these three. (21)
* Freed, from these three gates—
of darkness, when a man does—
what is good for his soul; 'Pārtha' !
then he goes to the highest goal. (22)
* One who neglects the divine law's injunction
and lives according to his own wilful desires,
he does not attain perfection
nor bliss, nor the highest goal. (23)

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** According to the innate-nature of every man
is his faith, 'Son of Bhārata' !
Man here is made up of faith;
as a man's faith is, just so is he. (03)
* Men of goodness worship the gods,
men of passion sprites and ogres.
To ghosts and the hordes of goblins
the folk of darkness pay worship. (04)
* Those who practise cruel austerities—
not enjoined in the law,
these fools given to hypocrisy and egoism,
with desire, passion, and violence—(05)
* Starving within the body
the natural elements,
and starving Me who am within the body—
thou know, that they have demoniac resolve.(06)
** Life, courage, strength, good health,
happiness, and satisfaction increasing,
tasty; rich, substantial and pleasant,
such foods are liked by the man of 'goodness'. (08)

** *Daily-Study or Recitation Date. 12-26*

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* Pungent, sour, salty, very hot,
sharp, astringent, and causing heat,
such foods are liked by the man of 'passion'.
They cause pain, misery, and sickness. (09)
* Spoiled, its taste lost,
putrid, and stale,
left-over and also un-clean,
such food is liked by the man of 'darkness'. (10)
** Karma-Yagya performed as per divine law,
by men transcending fruit of action,
with the thought that it is one's duty
that yagya is of 'goodness'. (11)
* But with greed for the fruit of action
and also if for mere hypocrisy and vanity
the karma-yagya is offered, Arjuna!
know that yagya " to be of passion. (12)
** To gods, holymen, elders, and wise-men—
respectful homage; purity, uprightness,
chastity, and harmlessness;
this is called austerity of the body. (14)

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* Words that cause no disturbance,
that are true, and pleasingly beneficial;
also practice of recitation in study
this is called austerity of speech. (15)
* Serenity of mind, kindliness,
silence, self-control,
and purification of being,
this is called austerity of mind. (16)
* Performed with the highest faith,
this threefold austerity,
by disciplined men not desiring fruits;
they call it austerity of 'goodness'. (17)
** The gift with the intention 'one must give'
given to one who does nothing in return,
at right time and place, to deserving one,
that gift is of 'goodness'. (20)
** 'Om', 'Tat', 'Sat' : thus three-fold,
the designation of Brahmạ, is declared.
Thereby acts of Brahmạ, the Vedās
and acts of yagyạ were fashioned of old. (23)

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* Therefore after pronouncing 'Om'
acts of Karmạ-Yagyạ, gift, and austerity,
on the part of devotees of Brahmạ,
are undertaken as prescribed in Scriptures. (24)
* With 'Tat'(for the Lord) and without aiming—
at fruit, acts of Karmạ-Yagyạ and austerity
and acts of giving, of various sorts
are performed by men that seek liberation. (25)
* In the meaning of 'real' and 'good'
the word 'Sat' is used, 'Pārthạ' !
Likewise of a commendable action
the word 'Sat' is used, 'Pārthạ' ! (26)
* Also in Karmạ-Yagyạ, austerity, and giving,
the steadfastness is called 'Sat',
and action for such purposes as these three,
is likewise called 'Sat'. (27)
* Oblation offered or gift given without faith,
or austerity or action performed without faith
is called 'Asat' (unreal), 'Pārthạ' ! (28)
It is naught hereafter and naught in this world.

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** Actions of Karma-Yagya, gift, and austerity
must not be abandoned, but rather performed.
Karma-Yagya, gift, and austerity
are even purifiers of the wise. (05)

* However, these actions,
with abandonment of attachment and fruits
must be performed: Pārtha !
This is My definite and highest judgment. (06)

** Undesired, desired, and mixed—
threefold is the fruit of action
that ensues the attached person in due time
but never the un-attached. (12)

* O, 'Great Warrior' ! these five—
factors, learn from Me
which are declared in the Sānkhya
for the effective performance of all actions.(13)

* The material basis, the agent too,
the instruments of various sorts,
the various actions of several kinds,
and the Divine-Law as the fifth of them. (14)

** *Daily-Study or Recitation Date. 13-27*

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* With body, speech, or mind, what-ever—
action a man undertakes,
whether it be lawful or the reverse,
these are its five factors. (15)
* This being so, one who, how-ever,
regards as agent, himself alone,
because of his imperfect intelligence,
he does not see the truth—the fool (16)
* Whose state of mind is not egoised,
whose intelligence is not stained,
even though he slays all these folk,
he does not slay, and is not bound. (17)
** Whereby in all beings
one unchanging condition men perceive
un-manifold in the manifold,
that knowledge is of goodness. (20)
* But knowledge which sees in all beings,
in various forms,
different conditions of various sorts—
that knowledge is of passion. (21)

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* Confined to one thing as if it were the whole—
to be done; attached; without right cause,
ignoring true nature of things, insignificant
that knowledge is of darkness. (22)

** Obligatory, free from attachment,
done without desire or pride
by one who transcends selfishness,
such action is called of 'goodness'. (23)

* Action by one ,seeking desires,
or by one who is selfish—
and action done with much weary labour,
that is known to be of 'passion'. (24)

* Disregarding consequences, loss ,
injury to others and one's own strength,
owing to delusion, when action is undertaken.
it is said to be of 'darkness'. (25)

** Free from attachment, without false ego,
full of steadfastness and energy,
unchanged in success or failure,
is called the agent of 'goodness'. (26)

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* Passionate, seeking the fruits of action,
greedy, injurious, impure,
full of joy and grief,
is known as agent of 'passion'. (27)

* Undisciplined, vulgar, arrogant,
tricky, dishonest, lazy,
despondent, and procrastinating,
is said to be agent of 'darkness'. (28)

** Activity and cessation from it,
right and un-right acts, danger and security,
bondage and release, that which knows them
is the intelligence of 'goodness'. (30)

* Whereby right and unright,
and things to be done and not to be done,
are understood incorrectly,
that intelligence, Partha, is of 'passion'. (31)

* Obscured by darkness,
what conceives right as un-right,
and all things contrary to the truth
that intelligence is of 'darkness'. (32)

** *Daily-Study or Recitation Date. 14-28-29-30-31*

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** There is not a single being, whether on earth,
or yet in heaven or among the gods,
which is free from these three—
material-nature-born-'strands'. (40)

* Of intellectuals, warriors, and artisans,
and of unskilled workers, 'Brave Pārtha' !
the actions are distinguished—
according to strands from their innate-natu (41)

** Calmness, self control, austerities, purity,
patience, and uprightness,
study, knowledge and spiritualism,are the—
innate-nature-born- traits of 'intellectuals'. (42)

* Heroism, majesty, firmness, skill
and not fleeing in battle,
generosity and lordly nature, are the—
innate-nature-born- traits of warriors. (43)

* Agriculture, cattle-tending, and commerce
are the innate-nature-born-duties of artisans.
Work that consists of service, is the
innate-nature-born-duty of the unskilled. (44)

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** From whom comes the activity of beings,
by whom this all is pervaded,
Him worshiping by doing one's own duty,
a man attains perfection. (46)

* Better one's own duty, even imperfect,
than another's duty well-performed.
By performing action pertaining to—
one's own nature, one incurs no guilt. (47)

** The Lord abides—
in the heart of all beings, Arjuna.
All beings turn around—
as if mechanically, by His three-fold Māyā. (61)

* To Him alone go for refuge
with thy whole being, 'Son of Bhārata' !
By His grace; supreme peace—
and the Eternal Abode shall thou attain. (62)

* Transcending all isms
go to Me as thy sole refuge.
From all evils I shall rescue thee,
be not grieved. (66)

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** Gone the confusion: I have the understanding,
by Thy Grace, O, 'Changeless One' !
I stand firm with doubts dispersed;
I shall do Thy word. (73)

** Where there is Krishna the Lord of Discipline
where there is Arjuna, the brave fighter,
there fortune, victory, prosperity,
and right strategy, all are firmly fixed.

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0443

विद्याधर स्मृति संग्रह

GLOSSARY:

ạ = silent

Adhyāyạ	- Chapter
Arjunạ	- The Pandavạ Warrior
Bhāratạ	- King
Bhīshmạ	- Kauravạ General
Bhrigu	- One of the Sapt-Rishīs
Brahmạ	- The Creator of the world
Brāhmin	- Guide in religion
Duryodhanạ	- Kauravạ-King
Guru Droṇạ	- Kauravās' General
Indrạ	- Senior god, god of rain
Janakạ	- Father of Sīta
Jap Yagyạ	- Repeated Recitation
Kamạdhenu	- Divine cow, giver of all
Karmạ-Yagyạ	- Duty by men and 'Nature-gods'
Karmạ-Yogạ	- Daily duty
Karmạ-Yogi	- Unselfish man of duty
Kauravās	- Sons of Dhritrāshtrạ
Krishnạ	- The Incarnation
Kuntī	- Mother of Pandavās
Kurukshaetra	- The Battle-field
Māyā	- Three sided play of nature
Nature-gods	- Fire, Water and Air etc.
Om	- Name of God
Pāndavās	- Sons of Pandavạ
Pārtha	- Arjunạ
Sānkhyạ	Reason based wisdom
Sāmạ-Vedạ	- One of Vedās
Sat	- Righteousness
Tat	- For the Lord
Yagyạ	- Work for duty only
Yogạ	duty

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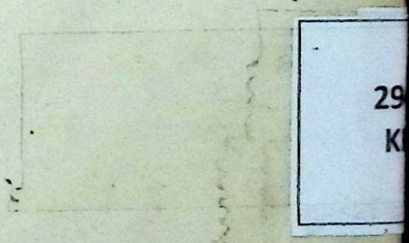

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